eternal power of calm, initiates them from his
eternal poise of energy. It must be equally untrue
that Brahman in his activity is unaware of or
separated from his passivity; omnipresent, he is there
supporting the action, possesses it always in the
heart of the movement and is eternally calm and still
.and free and blissful in all the whirl of its energies.
Nor in either silence or action can he be at all
unaware of his absolute being, but knows that all
he expresses through them draws its value and power
from the power of that absolute existence. If it
seems otherwise to our experience, it is because we
identify with one aspect and by that exclusiveness
fail to open ourselves to the integral Reality.
There necessarily follows an important first
result, already arrived at from other view-points, that
the Ignorance cannot have the origin of its existence
or the starting-point of its dividing activities in the
absolute Brahman or in integral Sachchidananda; it
belongs only to a partial action of the being with
which we identify ourselves, just as in the body we
identify ourselves with that partial and superficial
consciousness which alternates between sleep and
waking: it is indeed this identification

putting
aside all the rest of the Reality behind
us that is
the constituting cause of the Ignorance.
And if
Ignorance is not an element or power
proper to the
absolute nature of the Brahman or to Its
integrality,
there can be no original and primal
Ignorance.
Maya, if it be an original power of the
consciousness
of the Eternal, cannot itself be an
ignorance or in